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A  
PROBLEME,  
PROPOVND

by *Francis Dillingham*,  
in which is plainly shewed,  
*that the holy scriptures haue met*  
with Popish Arguments and  
*opinions.*

Iohn 5.39.  
*Search the Scriptures, for in them yee*  
*thinke to haue eternall life.*



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TO THE MOST RE-  
verend Father in God, George  
*by the Divine providence, Archbi-  
shoppe of Canterbury, Primate and  
Metropolitan of England, and one  
of his Maiesties most Honorable  
privie Councell, Grace and  
peace.*



HE Apostolicall times,  
from the Apostolicall doc-  
trine (Most Reverend)  
haue incited me to write  
this Probleme. It may seeme strange to  
some, that future heresy'es should be  
thus preuented: but howsoever it seeme  
strange to some, it is not strange to the  
enlightened and sanctified: for first, he  
that knewe what was to come, ended  
the

## THE EPISTLE

*the holy scriptures: he I say that knoweth* <sup>τὰς ἱερὰς</sup> *&c. Quæ sunt, et erunt, quæque ante fuer.*

*Secondly in those tymes in which the holy Scriptures were written, there were the same wits, the same corruption, the same enemy of mankind, namely the diuell, which are in our tymes: therefore no maruell, if there be the same opinions, The heathen philosopher said that the same opinions in philosophy were renewed and so it is in diuinity. the Anabaptists haue renewed the opinions of the Euthuistates. the Libertines defend Pelagius his opinions. and haue not the Vbiquitaries also brought Eutyches his opinion againe vpon the stage?. Cut off Hydras heads, and more will springe up. I will not answer this pointe in any more words. It remayneth then that I craue pardon, for that I haue troubled your Grace with so small a Treatise: but your Lord-shipe knoweth*

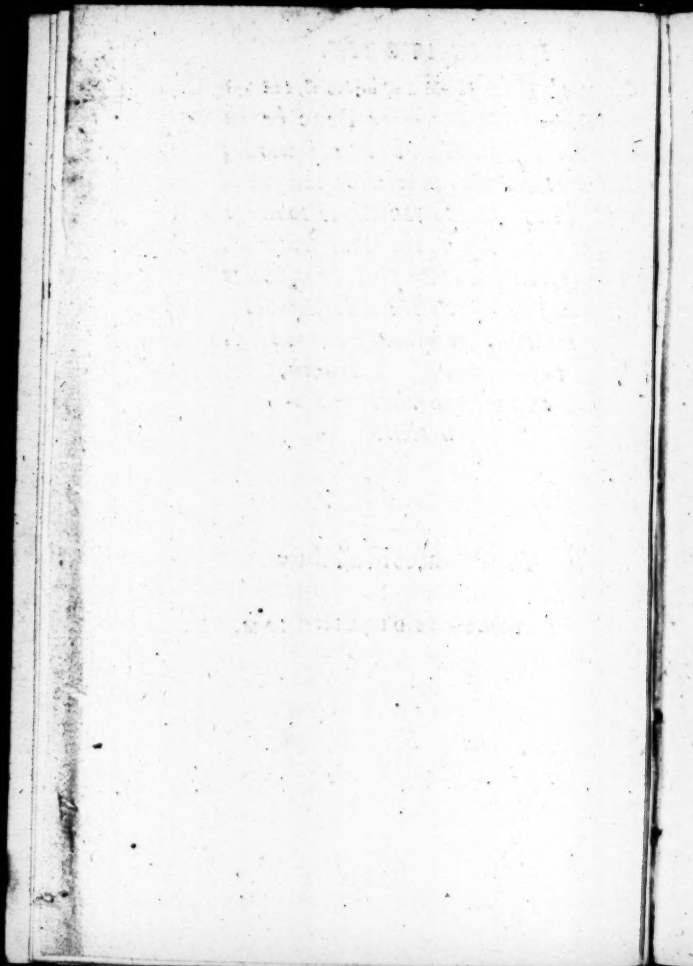


## DEDICATORIE.

knoweth that *in aini cā tēl mēdān sū, dīdā 'apēl*  
*cā tēl sū mēdā.* If therefore Bene be in  
this booke, and Well be in this worke,  
it is certaine that much is in the same.  
But this I leaue to your Grace to iudge  
of, as I doe also to the Church of God.  
The spirits of the Prophets are subiect  
to the Prophets. The Lord of Lordes  
multiply his graces vpon you  
to the good of his Church,  
and your euerlasting Sal-  
uation.

Your Graces in all duty:

FRANCIS DILLINGHAM.



A

Probleme propounded  
by Francis Dillingham, in which  
is plainly shewed, that the holy  
*Scriptures haue met with popish argu-  
ments and opinions.*

*Of reading the holy Scriptures.*

**T**He papistes will not haue the  
lay people, to reade the Scrip-  
tures, because they may take  
hurt by reading of them. Bellarmine  
lib 2. de verbo dei cap. 15. the wordes  
of Bellarmine are these, *quid quod po-  
pulus non solum non caperet fructum  
ex scripturis, sed etiam caperet detri-  
mentum, acciperet enim facillime occa-  
sionem errandi, tum in doctrina fidei,  
tum in praeceptis morum.* The people not  
only receiue no good out of the Scriptures,  
but hurt, for they would easily take an oc-  
casion to erre, both in the doctrine of faith  
as well as in the doctrine of manners. Let vs  
see how the Scriptures meete with  
A this

this sottish obiection. Revel: chap:  
 22.v. 10: *And he sayd unto me, seale  
 not the words of this prophesie, for the  
 time is at hand.* Now some men  
 might say, the vniust will abuse this  
 prophesie S. Iohn answereth, *he that  
 is uniuist let him be uniuist still, and he  
 that is filthy let him be filthy still.*  
 Hence it is playne that the cavill of  
 Papistes is met withall, who thus  
 dispute, they which will abuse the  
 scripture must not read the same, the  
 lay people will abuse the scripture,  
 ergo they must not reade the same.  
 S. Iohn answereth by a distinction,  
 some will abuse it some will not. He  
 that is filthy, let him be filthy, he  
 that is holy, let him be holy still. But  
 I desire to know of the Papist, if the  
 learned also will not abuse the scrip-  
 ture, it cannot be denyed, it is but  
 bad arguinge from the abuse of a  
 thing to take away the lawfull use  
 of

of the same. Many abuse meate and drinke to sursetting & drunkennes, yea the Sunne and Moone to Idolatry, must these things therefore be taken away? Images are abused to Idolatry, yet will not the Papists take them away, which is a shamefull thing. *Nocturne vigils*, were abused, being but the deuile of men. therefore they were takē away: I wish the Papists would doe so with Images, which are mens inventions, and not take away the reading of the Scriptures which is Gods ordinance.

*A second obiection answered.*

A Second obiection against reading of the Scriptures is taken from the darknes and obscuritie of the same: thus doe the Papists argue. *The Scriptures are obscure, therefore the lay people ought not to read them.* This argument is answered by the Apo-

file, 2. Cor: 4. chap: 3. v. *If our gospel be then hid, it is hid to them that are lost, in whom the God of this world hath blinded the mindes, that is of the infidels, that the light of the glorious Gospel, should not shine vnto them.* Thus standeth the obiection. Many heare the gospel, yet are they not enlightened therby, therefore the doctrine is not so cleare as thou *Paul* makest it. *Paul* answereth the fault is not in the Gospel, but in men theselues & the Deuill who blindeth their mindes. Excellently writeth *Picus Mirandula*, *Scriptura affibilitate paruos nutrit, altitudine superbos irridet, profunditate attentes terret, veritate magnos pascit*, the Scripture doth nourish those that are smale, by affability, it scorneth the proud by the loftines, by the depth it terrifieth those that are atteent, and by truth it feedeth great ones.

of

*Of prayer in an vnknowne tongue.*

**T**He Papists teach and practise prayer in an vnknowne tongue. The Apostle hath prevented this error, 1. Cor. 14. chap. v. 15. *what is it then, I will pray with the spirit, but I will pray with the vnderstanding also: I will sing with the spirit, but I will sing with the vnderstanding also.* The objection answered is this. Is it not therefore lawful to pray with the spirit. S. Paul answereth it is lawfull if it be vnderstood. Now by spirit as e-very man knoweth, is ment a strange tongue which the spirit did endite, So then, the Apostle hath plainly prevented the cauill for praying in a strange and vnknowne tongue; directly affirming that men must not so pray except they vnderstand the tongue.

of

of

*Of workes of Congruitie, that is, de-  
serving of Congruitie.*

**H**O, every one that thirsteth saith  
Esa. 55.v.1. *come yee to the waters,  
and yee that haue no silver, come bye  
and eate: come I say bye wine and milke  
without siluer and without money.*

All that are a thirst are here called  
to the waters, that is to Gods graces.  
Now they might say we haue no  
merits or desertes, yet that haue no  
silver (saith the Lord) come bye and  
eate, I say bye wine & milke without  
silver and without money. Tou-  
ching this text thus writeth Bellar-  
mine lib. 5. de insti. ca. 5. *wine & milke  
signifie not everlasting glorie, but, the  
grace of this life: we doe confesse, that  
the grace of God is not gotten by our  
merits, but freely given, although not  
without our worke and labour, for to  
come and to bye, note our labour, with-  
out money and without change, note  
that*



*that reconciliation is not due but flatly free, O Bellarmine why then doeſt thou teach merits of congruities lib. 1. cap. 21. I end this poynt with the Lords ſpeech Eſai 43. v. 25. I, even I am he that putteth away thine iniquities for my owne ſake, and will not remember thy ſinnes.*

*Of meriting Heaven.*

**T**hey Papiſtes teach, that a man by his good works may deſerve heaven, behold how the Scripture hath anticipated this ungodly opinion psalme 130. thus doth the ſervant of God pray, *Lord heare my voyce, let thine eares attend to the voyce of my prayers,* the Lord might ſay vnto him, thou art not worthy to be heard, it is true ſaith he, *for if thou O Lord ſtraightly markeſt iniquities, who ſhall ſtand, but mercy is with thee that thou mighteſt be feared,* to proceed, thus  
like

likewise doth David pray psal: 143.  
*Heare my prayer O Lord, and barken  
unto my supplication, answer me in thy  
truth and righteousness. The Lord  
might say vnto him thou hast no  
merits, nor delerts, it is true saith he  
therefore I pray, Enter not into iudgment  
with thy servant, for in thy sight shall no  
man that liueth be iustified. Heere some  
may say, if good workes deserue not  
heaven, what is the use of them, the  
scripture is plaine for the use of the,*  
2. Ephe: 10. v. *For by grace are yee saved  
through faith, and that not of your selues:  
it is the gift of God. Now the Ephesians  
might haue sayd, we acknowledge  
thus much, but doe not our workes  
comming from grace deserue? No  
saith the Apostle, not of workes least  
any man should boast himselfe, what is  
then the vse of good workes? it follo-  
weth, for we are his workmanship created  
in Christ Iesus unto good workes, which  
God hath ordained that we should walk*  
in

in them. To this suteth the speech  
of Barnard, *Opera sunt via regni, non  
causa regnandi*, Good workes are  
the way to the kingdome of heaven,  
not the cause. S. Peter also excellently  
setteth out the use of good workes;  
2. Pet. i. v. 10. In these wordes, *wher-  
fore brethren giue rather diligence to  
make your calling & election sure; for  
if these thinges be in you; you shall ne-  
ver fall: for by this meanes an en-  
trance shall be ministred unto you a-  
bundantly; into the everlasting king-  
dome of our Lord Iesus Christ*. And  
christian reader, what neede the Pa-  
pistes pleade for merites, seeing Bel-  
larmino writeth thus, lib. 5. de iusti-  
ca. 14. *Ius habemus, we haue right to  
an euerlasting inheritance, before we  
begin to doe good workes? further, In-  
fantes Baptised; by that grace alone  
before all good workes are sau'd, and  
therefore Christ hath merited for us*

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the

the inheritance, seeing he hath merited for us the grace of regeneration & adoption. And againe in the 17. chap. Infants merit, not by the merites of workes, but by the merits of the person. Now what are infants merits but Gods mercies, as Barnard saith, *Meritum meum miseratio Domini*, My merits are the Lords mercyes? I conclude this therefore with the saying of S. Barnard, 68. lerm. in cant. *Nam et de meritis ecclesia quid sit sollicita, cui de proposito Dei, firmiter suppetit securiorque gloriandi ratio*, why should the Church be carefull touchinge merits and deserts, seeing it hath a more firme and sure matter to boast of; to wit. the purpose of God?

*Of fulfilling Gods commandements.*

**T**He Papists teach, that a man regenerate may fulfill Gods commandements: the Apostle taketh it for

for granted, that no man can doe so.  
*Gal. 3. v. 10. For as many as are of the  
 deedes of the law are vnder the curse,  
 for it is written, Cursed is every one  
 that continueth not in all things that  
 are written in the booke of the law to  
 doe them.* In which words the Apo-  
 stle doeth thus reason, They which  
 cannot fulfill the law are vnder the  
 curse: but no man can fulfill the law,  
 ergo by the sentence of the law eve-  
 ry man is under the curse: If this be  
 not the Apostles Assumption, the  
*Galathiās* might haue answered *Paul*,  
 that they could fulfill the law, and so  
 cut the sinewes of the Apostles rea-  
 son. To this argument *Bellarmino*  
 in his 4. booke of iustifi. & chap. 14.  
 answereth, that this is the Apostles  
 Assumption: *No man by his owne  
 strength without faith and grace can  
 keepe the whole law:* but alas, in the 2.  
 chap. and last verse, thus doeth the  
 B 2                      Apostle

Apostle reason, *If righteousness be by the law, then Christ dyed without a cause.* Now if the Galathians cleane iustled out Christ from iustification, then it had bin no absurditie for the to haue sayd, Christ dyed in vayne, for by nature we can do these things which the law requyreth. Againe, who knoweth not that the *Galathians* were Christians? chap. 6. v. 1. and chap. 3. v. 3. therefore would they vtterly exclude Christ from iustification? It is impossible to belecue. In the same place, it is worthy to be marked, that this text being obiected, *In many things we offend all.* Bellarmine confesseth that *Vega* and those that hold veniall sinnes to be against the law, cannot answer this argument: therefore he saith, *that veniall sinnes are not against the law, but besides the law.* But I would know whether veniall sinnes be sinnes or no.

*Sinne*

*Sinne is every breach of the law.*

*Veniall sinne is sinne.*

*Ergo It is a breach of the law.*

*Bellarmino* himselfe in his first book of the losse of grace chap. 9 proveth veniall sinnes out of these words in the 5. chap. of Mathew, *He that is angry with his brother unadvisedly, is culpable of iudgment.* Now our Saviour sheweth, that these degrees of anger are forbidden in the commandement of murther. Hence I thus dispute:

*That which is forbidden in the commandement of murther, is against the law.*

*But this veniall sinne of anger is forbidden in the commandement of murther.*

*Ergo It is against the law.*

Christian reader, I desire thee to reade the 4 booke & chap. 10. there he confesseth out of *Augustine* that veniall sinnes are forbidden in this commandement *thou shalt not conet,*  
this

This commandement commandeth perfection, for saith he, *Eius generis est, vt simul media et finem comprehendat*, It is of that kinde that it comprehendeth both the meanes, and the end. Againe, *These things are spoken accordinge to Augustine his minde, who in the precept, Thou shalt not covet, doth understand that all motions of concupiscense are forbidden, even those that are not voluntary after a sort.*

*Of Images.*

**T**He Papist teacheth, *that Images of God are not forbidden*, Bellarmine de sanct. Imag. lib. 2. cap. 8. *and that they are meanes to put vs in minde of God.* Let vs see how God preventeth this remembrance. *Deut: chap: 4. v: 23. Take heed lest you forget the covenant of the Lord your God which*



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God  
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*which he made with you.* Now might the people say, we will not forget, for we will make an Image of God to remember him: this cavill is cut off in the next wordes, *And lest you make you any graven Image or likenes, of any thing as the Lord thy God hath charged thee:* and in the 15. verse, *Take heed to your selues, for yee saw no Image in the day that the Lord spake vnto you in Horeb out of the midst of the fire.* Now where as God (saith Bellarmin) may be painted imperfectly I would faine knowe how God can be so painted, seeing he hath reuealed himselfe in the blessed Trinity. Thus writeth Bellarmine, *vbi tamen notandum etc. where notwithstanding it is to be noted, that such Images are not to be multiplied, neither is it to be suffered that Paynters dare of their owne heads faine Images of the Trinitie, as when they paynt one man with three faces,*  
or

*or one man with two heads, and in the  
 midst of them a Dove. These are mon-  
 sters, and doe rather offend by their de-  
 formitie, then helpe by their simili-  
 tude. Thus farre Bellarmine: and tru-  
 ly by the same proportion so are all  
 other Images of God, wherefore I  
 say with Durand, lib 3, distinct: 9:  
 quæst: 2. It is impietie to Paynt that  
 which is Divine, and if any man say  
 that the holy Ghost did appeare in the  
 forme of a Dove, we must say, that those  
 formes were not taken into unitie of  
 person, wherefore no reuerence is due  
 to them. This hath Durand written  
 with many more words, which I  
 haue omitted for brevitie sake. God  
 teach vs to remember him aright &  
 to detest our owne inuentions. I  
 deale onely with the scriptures, and  
 therfore I medle little with humane  
 testimonies.*

Of persevering in grace, whether faith and righteousness be proper to the elect, and whether saving faith being once had, may be wholly and finally lost. The papists hold that it may be lost: Bellar. lib. 3. de iustif. ca. 14.

**S**aint Peter in his first Epistle cap: 1. v. 3. Thus writeth; *Blessed be God even the father of our Lord Iesus Christ, which according to his abundant mercy hath begotten us againe unto a lively hope by the resurrection of Iesus Christ from the dead, unto an inheritance immortall & undefiled, and that fadeth not away, reserved in heauen for you.* Thus farr S. Peter. Now some might object and say as the papists doe, we may leese this hope & inheritance. Nay, saith S. Peter, in the next wordes & verse it is not so, we are kept by the power of God thorough faith, unto saluation, which is prepared, to be shewed in the last time, So  
C then

then, the power of God preserveth vs thorough faith, if our Saluation were suspended vpon our owne selues, then no doubt we might leese the same. The same *S. Peter* in his 2 epistle 1 chap. 10 verse. exhorteth the dispersed Iewes to *make their calling and election sure*. Some might say and cavill, it cannot be so, for we may wholly and finally fall: nay saith *S. Peter*, that cannot be, *For if you doe these things ye shall never fall*: He doth not meane they shal not sinne, but they shall not wholly or finally fall from grace: all the Saints sinne, yet a true Saint cannot totally & for ever fall from grace. And as *S. Peter* hath met with these cavills, so likewise hath *S. Iohn*, 1 epist. chap. 2. v. 19. *They went out from us, but they were not of us*, some might say that it is not so, for they might be both: nay saith *S. Iohn*, that is not so, *For if they had ben*

ben of us they had remaind with us,  
 but this commeth to passe that it might  
 appeare they were not of us. In the  
 same Epist. cap. 3. v. 9. it is thus writ-  
 ten, *Whosoever is borne of God sinneth  
 not, for his seed remaineth in him.*  
 I but (saith the papist) it is true, so  
 long as charity is in him, but he may  
 lose it: nay saith *S. Iohn*, *Neither can  
 he sinne, because he is borne of God.*  
 And whereas they say, faith is not  
 peculiar to the elect, I marvell that  
 they will not see these plaine scrip-  
 tures. *Titus I. v. 1. Paul a servant of  
 God & an Apostle of Iesus Christ accor-  
 ding to the faith of Gods elect. And  
 Act. 13. v. 48. As many as were ordai-  
 ned to eternall life beleaved.*

*Of Purgatory.*

**T**He papistes teach *Purgatory*, a  
 place after death, in which the  
 godly must be purged from their  
 C 2 sinnes,

finnes, having not perfectly satisfied  
 in this life. Now let vs see how the  
 Scripture meets with this conceite:  
 In the 7. chap: of the Romans, *Paul*  
 cryeth out after this manner, *O wret-  
 ched man that I am, who shall deliver  
 me from the body of this death! I thank  
 God through Iesus Christ our Lord.*  
 Some might say, *Paul*, if thou beest  
 so miserable, then thou art in the  
 state of damnation; marke how the  
 Apostle answereth this doubt: *Now  
 then, there is no condemnation to them  
 that are in Christ Iesus, which walke  
 not after the flesh but after the spirit.*  
 Nay saith the Apostle, though I am  
 miserable in my selfe, yet am I happy  
 in Christ Iesus, and not only I, but all  
 that are godly. And heere by the  
 way let vs obserue a poynt in Divi-  
 nity we teach that sinne is euery  
 breach of Gods law deseruing the  
 curse. This must be vnderstood with  
 this

this exception, except a man be in Christ Iesus : sinne of it self deserueth the curse, but in Christ it is taken away. To proceed, as this place preuenteth *purgatory*, so doth another place also in the 2. of the Cor. 5. Chap. 1. vers. *For we know that if our earthly house of this tabernacle be dissolued, we haue a building giuen of God, that is, an house not made with hands, but eternall in the heauens.* In the 17. v. of the former chapt. these are S. Paul his words: *For our light affliction which is but for a moment, causeth vnto us a farre more excellent and eternall weight of glory.* Some man might demand, when shall we haue this glory? the Apostle answereth, when our earthly tabernacle is dissolued. But heere some will say, why did the Fathers pray for the dead? although I haue answered this obiection in another treatise, yet  
 heere

here I will speake somewhat of it. *Hildebert* in his 4 epistle being exhorted by his friend to pray for a Queene, saith that he did preuent his exhortation: *Oratis (saith he) quidem orari pro ea, sed credimus eam plus posse suis adiuuare, quam agere nostris precibus adiuuari.* We beleue that she rather helpeth vs by her prayers, then that she neede be helped by our prayers. Yet (saith he) *Vestram tamen precessimus exhortationem,* We preuented your exhortation; ergo, they prayed for those that were in heaven. *Alcuinus* in his booke *De diuinis officiis*, cap. 43. hath these words, *Aliquibus in locis generaliter pro omnibus defunctis omni tempore, exceptis Pentecostes et festis diebus, oratur in officio vespertinali.* At euëing prayer in some places they pray generally for all the dead at all times, except the dayes of Pentecost & festi-  
vall



vall dayes. Ergo, prayer for the dead being made for all, establissheth not Purgatory; for I am sure all the dead are not placed by Papistes themselves in Purgatory.

*Of satisfaction for sinne.*

**S**atisfaction for veniall sinnes, is stoutly maintayned by papists. Let us see how the holy Scripture hath prevented this fearefull doctrine. *My babes* (saith S. Iohn) 1. epist. 2. chap. v. 1. *these things write I unto you, that you sinne not*; Now they might say, alas, we cannot chuse but sinne; what must we doe then? must we despaire? must we make satisfaction for our sinnes? No, saith S. Iohn, we haue a remedy against both these. *For if any man sinne, we haue an advocate with the Father, Iesus Christ the iust*. We need therefore  
neither

neither despaire nor satisfie. This resolution of holy scripture is firme and sure to all true Logitiās & Rhetoricians, wherfore, I doubt not to call this text the hammer of Popery, and a wyer whippe, to scourge the doctrine of Satisfaction.

*Of Transubstantiation or turning the bread into the body of Christ.*

**I**T is held by Pseudocatholiks, that the substance of bread is turned into the body of Christ, and there remayne only accidents & shewes of bread. The Scripture rightly resolved, meeteth with this monstrous phantasie. *Math. 26. v. 26. When they had eaten Iesus tooke bread, and when he had blessed it, he brake it, & gaue it to his Disciples saying, take, eat, this is my body.* The Disciples might haue sayd, We haue supped, what should we doe with bread? Christ answereth

reth, this bread is not ordinary  
 bread, but it is *my body*: now bread  
 cannot properly be the body of  
 Christ, Ergo it signifieth the body  
 of Christ: the same likewise may be  
 sayd of the *Cup*, for *this is my blood*  
 (saith Christ) when he had sayd,  
*drinke yee all of this*. They might  
 haue replyed, what need that, seeing  
 we are not thirstie? we haue lately  
 supped; Christ answereth, *this Cup* is  
 not ordinary wine, but it is *my blood*,  
 namely, *the blood of the new Cove-*  
*nant which is shed for many, for the*  
*remission of sinnes*. Christ answering  
 thus plainly signifieth, that he doth  
 not giue them drink, to quench cor-  
 porall thirst, but to quench spirituall  
 thirst. Wherefore, although the Pa-  
 pists would exclude all tropes out of  
 the supper, yet marke how many  
 they make; first *eate*, there is one: for  
 Christs body cannot properly be ea-  
 D ten.

ten. To this *Bellarmino* answereth, that eating is nothing but conveying from the mouth to the stomacke, by naturall instruments, for else old men and children should not eat. I answer, then let drinking be eating; for drink is conveyed to the stomacke by naturall instruments : and touching children and old folks, although they chew not with teeth, yet their solid meate is somewhat chewed with their gums, and their liquid meates are not properly eaten, but conveyed to the stomacke, being (as I may speake) drinkable meates. Secondly, they cannot deny but the Cup is put for the contents in the Cup. Thirdly, thus doth *Bellarmino* expound these words, *This is my bodie, Vnder these shewes is my bodie*. Fourthly, *Do this in remembrance of me*, that is, saith *Bellarmino*, in remembrance of my passion and death. Christ is put for the

the death of Christ. Thus are they constrained to make tropes, and yet they wil not allow the Protestāts any.

*Of the Sacraments.*

**T**He Papists teach, that the Sacraments giue grace of the work wrought. Marke how the Apostle meeteth with this error, Rom. 4. 9. *Came this blessednesse then vpon the circumcision onely, or vpon the uncircumcision also? For we say, that faith was imputed to Abraham for righteousness. How was it then imputed? when he was circumcised, or when he was uncircumcised? not when he was circumcised, but when he was uncircumcised. Some might demand, to what end then was he circumcised? Paul answereth in the next verse, After he receiued the signe of circumcision, as the seale of the righteousness of the faith which he had. Now whereas*

the Papists reply, it is not so in our sacraments as it was in circumcision; they bid open warre and battell to the Apostle who doth thus dispute,

*As Abraham was iustified, so are all men iustified:*

*But Abraham was iustified without the Sacraments:*

*Ergo all men are so iustified.*

What then is the vse of the holy Sacraments? They serue to confirme and strengthen our faith. I might alledge another place of Scripture to this purpose, but I studie for breuitie, therefore I omit it.

*Of prayer unto Saints.*

**T**He Papists teach, that a man may call vpon & invoke Saints departed: the Scripture cleane overthroweth this opinion, Psal. 65. 2. *Because thou hearest the prayer,* saith Dauid.

*uid.* What then, some men might say: He answereth as followeth, *Vnto thee shall all flesh come.* The occasion why all flesh shall come to God, is, because he heareth prayers. Hence I thus conclude:

*He to whom all flesh cometh, he heareth the prayer.*

*But onely to God all flesh must come.*

*Ergo onely God heareth the prayer of all flesh.*

Christian Reader, giue me leaue here to answer an argument of the Papists: The liuing do inuocate the liuing; *Ergo* they may call vpon the dead. This argument (saith *Bellarmino*) the aduersaries cannot answer. I pray thee therefore Christian Reader, let me answer it. The Saints liuing before the comming of Christ, did desire the prayers one of another, yet did they not pray to the dead. Furthermore, one Saint liuing

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may not invoke another. Thus do the Papists pray to the virgin *Marie*: *Marie the mother of grace, the mother of mercie, defend vs from our enemies, and receiue vs at the houre of death.* I but, saith *Bellarmino*, the meaning is, that *Marie is the mother of grace by prayer onely.* Alas, could simple people that prayed in Latin, thus distinguish? They knew not what they prayed, and could they thus distinguish? Though *Bellarmino* a cunning Sophister can so distinguish, yet I thinke some schollers amongst the Papists cannot. Yea what blasphemy may not men thus excuse? We may call the virgin *Marie* God, and thus excuse it, because she was θεοτόκος, she brought forth him that was God, namely Christ Iesus who is both God and man, and therefore she may be called God. But I would faine know how this prayer may be salved,



salved: *O felix puerpera, nostrapians  
scelera, iure matris impera redemptori:  
O happie virgin that purgest our sins,  
command the redeemer by the right of  
a mother.*

*Of the Popes temporall dominion.*

**T**HE Popes temporall dominion  
is knowne to the world; the  
Scripture hath flatly forbidden it,  
Math. 20. 25. *Ye know that the Lords  
of the Gentiles haue dominion ouer  
them, and they that are great, exercise  
authoritie ouer them, but it shall not be  
so among you: but whosoever will be  
great among you, let him be your ser-  
uant.* Bellar. lib. 4. de Ro. Pont. c. 10.  
answereth, that the Lord doth insti-  
tute meerly Ecclesiasticall Princes, and  
teacheth them that as they are such,  
they ought to rule, not after the manner  
of Kings, but after the manner of fa-  
thers

thers and shepheards: as though Kings ought not to be fathers and shepheards to their subiects. The speech of *Cyrus* in *Xenophon* in his eighth booke, is excellent, *ἡγεμῶνα*, &c. the workes of a good shepheard and good King are very like. And I am sure a King in *Homer*, is called *ποιμὴν λαῶν*, the shepheard of the people. Let vs heare *Langius* a Papist concerning the Popes temporall dominion: *Eodem anno*, saith he, The same yeare, namely 1407. the *Romanes* offered to *Innocentius* the Pope the keyes of the Citie, with branches of *Palmes*, and granted him all the temporall dominion of the citie of *Rome*; but vniustly and uncommendably: for the store of temporall things doe no little hurt to spirituall. With many moe words to the same purpose. Secondly saith *Bellarmino*, *Christ* forbiddeth tyrannie. for the word is *ἡγεμονεύειν*. I answer,

swer, *S. Luke* hath met with this ca-  
 uill; for he vseth the word *κλεινόν*  
 without any composition: yea the  
 compound is with force and power  
 to rule men whether they will or no,  
 not with wrong and iniurie to op-  
 presse them. But let vs heare *Bernard*  
*lib. 2. de consid. ad Eugen.* *Planum est,*  
*Apostolis interdicitur dominatus: i*  
*ergo tu & tibi usurpare aude aut do-*  
*minans apostolatum, aut apostolicus*  
*dominatum; plane ab alterutro probi-*  
*beris:* It is euident that rule is prohi-  
 bited the Apostles, go thou therefore  
 and vsurpe, if thou darest, being a ru-  
 ler the Apostleship, or being an A-  
 postle rule; thou art plainly forbid-  
 den one of them. Againe, in his first  
 booke he hath these words, *In cri-*  
*minibus, non in possessionibus potestas*  
*vestra,* Your power is in crimes, not  
 in possessions; for them and not for  
 these, you haue receiued the keyes of  
 the

the kingdome of heauen, excluding  
 sinners, not possessors of lands. In his  
 third book, thus boldly speaketh he,  
*Pro libitu agere, quid tam bestiale?* To  
 do all things after his owne pleasure,  
 what is so beastly as this? To con-  
 clude, in his fourth booke saith he,  
*In his successisti non Petro sed Constantino:* In these things thou hast not  
 succeeded *Peter* but *Constantine*. But  
 it may be the Popes authoritie will  
 preuaile, let *Gelasius* therfore speake,  
 tom. 2. Concil. pag. 442. *Some were*  
*before the coming of Christ, Kings and*  
*Priests typically, but when the true*  
*King and high Priest came, then nei-*  
*ther doth the Emperour take to himself*  
*the name of an high Priest, neither doth*  
*the high Priest challenge royall autho-*  
*ritie.* Many mo words he hath to the  
 same purpose. The same thing in  
 effect hath Pope *Nicolas* the first, in  
 his Epistle to *Michael* the Emperor.

*Cassio-*

*Castiodore* vpon the fiftieth Psalme thus writeth, *Si quis de populo errauerit, & Deo peccat & Regi: nam quando Rex delinquit, soli Deo reus est, quia hominem non habet qui eius facta diiudicat: merito ergo Rex, Deo tantum se dicit peccasse, qui solus erat qui eius potuisset admissa discutere: If any of the people erre, he sinneth against God and the King: when the King sinneth, he is guiltie onely to God, for he hath no man that may iudge his deeds: worthily therefore doth the King say, that he sinned onely against God, because he alone could discusse his offences. To conclude,*

*That which the Apostles requested, is forbidden them.*

*But they requested tēporal dominion.*

*Ergo it was forbidden them.*

I do not denie but they were somewhat ambitious in asking temporall dominion, but meere ambition was

not forbidden them, but temporall rule, as I haue made manifest and plaine.

*Of sinning necessarily.*

**T**Hus do the Papists dispute touching sinne, *Aut peccatum est necessarium, aut voluntarium*, sinne is either necessarie or voluntarie: if it be necessarie, then it is no sinne. The Apostle *Paul*, Rom. 9. 19. hath cut the sinewes of this argument: *Thou wilt say then, why doth he yet complain? for who hath resisted his will?* The Apostle answereth, *But O man, who art thou that pleadest against God?* To lay open the obiection, thus it standeth; *He that cannot resist the will of God, is not to be blamed.*

*But a hardened heart cannot resist the will of God.*

*Ergo a hardened heart cannot be blamed.*

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The Apostle denieth the propositiō  
 by a reprehension, *O man who art  
 thou that pleadest against God?* And  
 here, by the way, Christian Reader,  
 iudge of their argument who thus  
 dispute touching *Adams* fall: If God  
 decreed *Adams* fall, then he fell ne-  
 cessarily, and so God was the cause  
 thereof. O man, what art thou that  
 disputest with God? I beseech thee,  
 Christian Reader, adore the myste-  
 ries of election and reprobation,  
 search them not curiously, but lay  
 thy hand vpon thy mouth and be si-  
 lent, be not a querist, but let God be  
 righteous, and let the whole world  
 perish: wonder that God should  
 chuse any one to saluation: wonder  
 not if thousands be damned: better  
 farre is faithfull ignorance, then rash  
 knowledge. *Paul* calleth them *un-  
 searchable wayes of God*: and wilt thou  
 search them? Whosoever is not sa-

tified with this answer, let him seek for one better learned then I am, but let him take heed that he finde not a more presumer. Thus much may suffice for this argument of *sinning necessarily*. Here I might enter into the question of Freewill, but I say with *Augustine* concerning this point, *Ser. 2. de verbis Apostoli: Work your saluation*, saith the Apostle. Now lest they should attribute any thing to themselves, it followeth, *It is God which worketh in you both the will and the deed, of his good pleasure.*

*Of Iustification.*

**T**HUS doth the Apostle reaso touching Iustification : *If Abraham were iustified by works, he hath therein to reioyce, but not with God.* The Papists answer, that *S. Paul* speaketh of the first iustification. This answer the



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the Apostle taketh away in the next words: *Abraham beleewed in God, and it was imputed or counted to him for righteousness.* This testimonie is alledged out of the fifteenth chapter of Genesis. And if there were any second iustification, it must needs be vnderstood of the same: for *Abraham* was iustified before. In the 12, 13, and 14 chapters, the notable works of *Abraham* are recorded, as that he obeyed God in going out of his countrey, that he built an altar, that he talked familiarly with God: besides Heb. 11. the Apostle putteth this amongst the praises of *Abraham*, that by faith he went into a place which he knew not. And if *S. Iames* speake of a second iustification, then doth *S. Paul* likewise: for *S. Iames* alledgeth the same text chap. 2. ver. 23. But this vaine distinction is also preuented by *S. Iames*, who alledgeth the

the example of *Rachab*, verſ. 25. Like-  
 wiſe, was not *Rachab* the harlot iuſtified  
 through workes, when ſhe receiued the  
 meſſengers, and ſent them out another  
 way? It is certaine that *Rachab* was an  
 infidell, vntill that time that ſhe re-  
 ceiued the ſpies: wherefore by her  
 example it is euident that *S. James*  
 nor *S. Paul* knew any ſecond iuſtifi-  
 cation. I conclude with *Bellarmino*  
 his ſpeech *lib. 2. de iuſtif. cap. 7. Si ſo-  
 lum uellent, nobis imputari Chriſti  
 merita, quia nobis donata ſunt, et poſ-  
 ſumus ea Deo Patri offerre pro peccatis  
 noſtris, quoniam Chriſtus ſuſcepit ſu-  
 per ſe onus ſatisfaciendi pro nobis, noſ-  
 que Deo Patri reconciliandi, recta eſſet  
 eorum ſententia:* If they meant onely  
 this, that Chriſt his merits were im-  
 puted to vs, becauſe they were giuen  
 vs, and becauſe we may offer them  
 to God the Father for our ſins, ſee-  
 ing Chriſt tooke vpon him the bur-  
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 7. Si so-  
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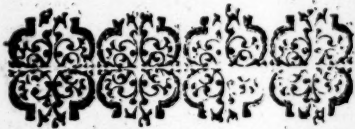
den to satisfie for vs, and to recon-  
 cile vs to God the Father, their opi-  
 nion was right. Thus farre Bellar-  
 mine. Now let vs marke how the A-  
 postle reasoneth: Rom. 5. v. 10. *For if  
 when we were enemyes we were recon-  
 ciled to God, by the death of his Sonne,  
 much more being reconciled, we shalbe  
 saved by his life.* Excellently writeth  
 Bernard, *Fateor non suum dignus, nec  
 propriis possum meritis, regnum obti-  
 nere talorum; ceterum Dominus meus,  
 duplici iure illud possidens, hereditate  
 patris, et merito passionis, altero ipse  
 contentus alterum mihi donat.* I con-  
 fesse and acknowledge that I am not  
 worthy, neither can I obteyne by  
 my merits the kingdome of heaven,  
 but my Lord possessing it by a dou-  
 ble right, by his Fathers inheritāce,  
 & by the merit of his passion, being  
 content with the one himselfe, gi-  
 veth me the other. Thus Christian

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reader

reader I haue shewed thee, how the  
 holy scriptures meet with popish ca-  
 vills, in the weightiest controuerſies  
 betwixt them and vs. God almighty  
 open mens hearts to ſee the cleere  
 truth which in great breuitie & ſim-  
 plicity, I haue heere propounded. I  
 doubt not but other learned men  
 may add much vnto this ſmall Trea-  
 tiſe which I haue written, to excite  
 men to ſtudie the Scriptures. and  
 eſchue popery. And as I haue  
 written it with this minde, ſo  
 I doubt not, but that God  
 will giue a bleſſing to it:  
 Amen Lord Ieſus.

FINIS.



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